



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

XII. COMMENTS ON AN INSCRIPTION UPON MARBLE, AT MADHUCARGHAR ;
and three Grants Inscribed on Copper, found at Ujjayani, by MAJOR
JAMES TOD.

Read June 19, 1824.

I have the honour to present to the Society, three copper-plates, and to submit translations of the inscriptions on two of them.* They were obtained by me from the ancient city of *Avantí*, or *Ujain* (*Ujjayani*), about twelve years ago.

At the same time I adjoin a translation of a third inscription relative to the same family (of which these plates are records), and which I was so fortunate as to discover in my last tour of Central India, in 1822.

These will be considered of consequence, as they at once fix the period of a celebrated dynasty, and an important era in the history and literature of India.

The dynasty, of which they are memorials, is the *Prámára*, vulgarly *Püár* or *Powár*, one of the most distinguished of the *Rája-cúla*, or Royal Races of India. It is one of the four tribes, to which I alluded in a former paper, claiming their origin from the personified element of fire, in common with the other races of *Agni-cúla*; the *Cháhamána*, *Parihára*, and *Sólankí*.

I know of no tribe having a more wide range over the historical field of India, than that in question. It enjoyed more extensive dominion than any other of the race of *Agni*; and had acquired it at a much earlier period: for, though four existed collaterally, as independent monarchs, yet the glory of the *Prámáras* was on the wane, when that of the *Sólankís*, the famed *Balhara* (*Ballabh-raí*), kings of *Narhwára*, was in the zenith; to which the *Cháhamánas* were rapidly approximating; and, in their success, extinguished the independence of the fourth, or *Parihára*, dynasty of *Mandówar*.

* See note A.

So extensive was the *Prámára* sway, that the couplet, or “*Dóhá*,” in the Doric dialect of these parts, “*Pirthí! tain na Pówár ka*,” “Earth, thou art the *Pówár’s*,” has little of the hyperbole, when restricted to the Indian world: and, though we cannot see the link of succession, it seems to have been the first tribe that succeeded to the extensive power which the *Yádavas* had so long maintained before them.

There are more ramifications (*Sác’hás*) of the *Prámára*, than of any of the “*Ch’hétís Rája-cúla*,” or thirty-six royal races, excepting the *Ch’hépan cúla Yádava*, or fifty-six tribes of the *Yádavas*, celebrated in the Sacred Books. The *Prámáras* enumerate no less than thirty-six.

On an inscription, in my possession, of the *Grahilóte* race, the eulogist does not limit their number; and says, in the usual figurative style, “*Apramáña sác’há*” “of innumerable ramifications;” though the *Grahilótes* are in fact limited to twenty-four.

The names of all the thirty-six *Prámára* tribes are not now to be collected. About one third may be given with tolerable certainty of being accurate; but only the names. They are few in numbers, and without power; and, but for the itinerant bard and genealogist, would cease to know themselves.

Many now extinct, or not known under their ancient appellations, are traced in books and inscriptions. By these I have rescued a few once celebrated names and tribes, which, I may say, had else perished: amongst others, that of *Lár*, a once powerful tribe, and said, by the only living bard I ever knew, who was acquainted with it, to be of *Prámára* stock.

The *Cumára-pála-charitra* (which I this day present to the Society) mentions the celebrated JAYA-SINHA of *Pattana* “having extirpated the remnant of the race of *Lár*,” from the peninsula of *Sauráshtra*, in which it was formerly all powerful. Doubtless this tribe furnished Ptolemy with the name, which he gives in his geography, of this peninsula, “*Larike*,” and he places a Byzantium near the very spot, the ancient *Ballabhí* (which I had the good fortune to discover), the capital of the *Ballabhí-ráís*, and the origin of their title. Their capital was afterwards transferred to “*Nehrwdla*,” which that great geographer, D’Anville, had “*fort à cœur de retrouver*,” and which I had the happiness to find still as a suburb to *Pattana Anurwára*: evidently the corruption of the original name, *Anala-vát’a*; and which Abul Fazil had discovered in Akber’s reign.

For the existence of several tribes, extinct else in their martial capacity, search ought to be made amongst the mercantile races of *Rājast'hān*; almost all of whom are of *Rājaputra* origin; especially the numerous, or innumerable, classes of the *Jain* laity.

Amongst the eighty-four grand divisions* of the *Vaiśya*, I find that of *Lār*: but I never had an opportunity to converse with one, to whom I could apply for information as to the period of their renouncing arms and becoming proselytes of the *Jains*.

Silura is another branch. An inscription (in the 1st vol. As. Res.) of a prince of this tribe, gives his capital *Tagara*, his title *ARI-CÉSARI*, or the Lion of *Aria*,† which, with *Larike*, seems to have formed the ancient Balhara sovereignty; and of the former part of which *Aria-ke*, *Tagara*, and *Callian* (*Calyána*), were the chief cities.

In another list, *Silura* is given as of *Prāmāra* race; probably another mode of writing *Silāra*; and both from *Lār*, with the distinctive prefix of *Sí* for *Su*, meaning excellent.

The *Dahya* and *Johya*‡ were once celebrated on the *Setlej*, both now extinct. These may be the *Dahæ* of Alexander, and of the Parthian kings.§ *Sankla* is one of the few tribes, having still “a local habitation and a name;” its residence is in *Marwar*,|| at the bend of the *Lúni* river; and its reputation for bravery is still very great.

The *Kheir* and *Mori* branches were once renowned, *Kheirálú* ¶ and

* Some of these have numerous shoots or families, (for tribes would be a misnomer). The *Oswál* for instance, most of whom follow the tenets of the *Khartra gachha* sect of *Jains*, have near eighteen hundred of these subdivisions. My own learned friend and Guru, *Yatí GYA'NA CHANDRA*, was high in rank amongst the disciples of the Pontiff of the *Khartras*, had upwards of seventeen hundred names of families of his flock scattered over India, and piqued himself upon his catalogue; when a brother, from Guzzerat, added at once upwards of a hundred. He renounced thenceforth the task of tracing their affiliations.

† See note B.

‡ I believe I succeeded, just before I left India, in getting a work relative to this tribe, but too late to examine it: it shall be deposited with the Society.

§ “The Arsacian King, Bardanes, conquered all, to the Sind river, which divides the *Dahi* from the *Arii*.” Lewis' Parthian Empire, p. 249.

|| Maru or Marubhú.

¶ In Guzzerat.

Chitôre, their capitals. But what will excite some surprise, the celebrated *Hun* is enrolled as a branch of the *Prámáras*. That Europe only was deluged with this race, we knew well was not the case: Cosmos relates the White Huns, or Abtelites, being in India in the fifth century; and Dr. Wilkins made the world acquainted with the fact, that they had invaded Bengal, from the record of *Déb-pál-déb*,* “who humbled the pride of the Huns,” to use the words of the translator of the inscription engraven on the pillar near *Buddal*.† My journey to Guzzerat led me to discover, that they were even yet not extinct: the name still lived; but it is “*vox et præterea nihil*,” confined to a few miserable families near the estuary of the *Mali* river, poor and degraded, and without any recollection of their origin. Various authorities acquaint us with the fact of Indo-Scythian tribes overrunning all these tracts; and their descendants are still there. The *Kdthí* (the Cathei), still brave and independent, as when they opposed Alexander, and scarcely reconciled to the paternal government, which has made them turn their javelins‡ into plough-shares. They can be traced from the *Pancha-nada*, the *Sangama*, or junction, of the “Five streams” of the Indus, to their present abodes.

The *Prámára* genealogist enlists the *Káthí* into his catalogue; or rather, ambition has made these Scythians (the Sun still the great object of adoration) wish to get a niche in the Hindu pantheon; and which appears to have been a matter of no great difficulty, from the suspicious characters we find there.

Ptolemy gives a “*Regnum Parthorum*,” existing in the second century, embracing all these tracts from *Multán* to the gulph of Cambay; and to that the *Ráná*’s ancestors must have owed expulsion from *Ballabhí*, in the sixth century. But this is wandering from the subject.§

* See note C.

† The translator’s words are “Hoons of humbled pride.” *As. Res.* V. l. p. 136—7.—H.T.C.

‡ The *Kat’hí* lance is made to dart, as well as for close action.

§ I attribute to this dynasty a series of coins of an interesting description, on which I shall hereafter offer some remarks. Legends, in rude Greek characters, mark these to be a branch of the Arsacian line. For they assume the same lofty titles ΒΑΣΙΛΕΥΣ, ΒΑΣΙΛΕΥΣ ΚΩΤΗΡΩΣ: on others, ΜΕΓΑΛΟΥ instead of *Soteros*; making it still more Parthian, the latter epithet being borne by the Bactrian princes, who never did assume this “of the great King of Kings”

The regal chair of the *Prámáras* was fixed in *Avantí*, long before the Christian era. *VICRAMÁDITYA* was not the first conspicuous monarch who wielded the sceptre in this ancient city; though he is a most important one, and might be placed as the fixed point, both in their geography* and history.

CHANDRAGUPTA, who has generally been supposed to be the *Sandracottus* of Alexander and Seleucus, was of the *Prámára* tribe, and the branch *Mori*, not *Maurya*, as it has probably been interpolated, and which held *Chitracút'a* (*Chítóre*), as a grand fief from *Avantí*, so late as the eighth century, when taken by a prince of the *Grahilôte* tribe, ancestor of the present *Ránda* of *Mewár*.

CHANDRAGUPTA, in the *Puránas*, is placed as the descendant of *Sehesnág* of the *Tacshac* race (most probably the *Tachari* of higher Asia), which appears to have invaded India from the north, six or seven centuries before the Christian era.

The inscription, to which I alluded (in my paper on the *Cháhamánas*),† of a *CHANDRAGUPTA*, was dated *Samvat* 466, but I said it was doubtful whether of the *Vicrama* or *Viráta* era. It was given to me by the Hierarch of the *Khartrágachha*, the first of all the *Jain* sects; and is in a character disused in India, but which he and his librarian, and two of his chief disciples, can read. With it were other interesting inscriptions of the same kind, (but modified); and a key to the character I shall have the honour to present on some future occasion to the Society.

The *Viráta-Samvat* is that of *MAHÁVIRA*, the last of the twenty-four deified *Jinéśwaras*; and was established four hundred and seventy-seven years anterior to that of *Vicramáditya*, and continued in use long after the latter: but when it began to be generally used is uncertain; and it consequently causes considerable doubt, when referring to *Jaina* dates. I am not sure that it is not still used in sacred matters.

Now it is related, that *MAHÁVIRA* expounded to *CHANDRAGUPTA*, the Lord of *Avantí*, his twelve dreams. This *CHANDRAGUPTA*, therefore, could not be the ally of Seleucus. But the same proper names recur at intervals in many genealogies.

Bayer, in his history of the Bactrian kingdom, and D'Anville, both

* *Avantí* is the first meridian of the Hindu astronomers.

† See page 133 of this volume.

borrowing from the same source (Nicolas of Damascus),* say, that Porus, king of Ogene, who enumerated six hundred kings, his dependants, sent an embassy to Augustus at Rome; thus making a proper name of the tribe *Pówár*: nor is it impossible, from the same mistake, the opponent of Alexander may have been designated; though *Paurha*† or *Paurush* (which means power, strength) was a common distinctive appellation of the *Yádavas*, who certainly were in the route of Alexander. It is to these authorities, and that of Sir Thomas Roe, ambassador from James I. to JEHÁNGÍR, that the Ráná's family is indebted for the honour of descent from Porus. One of the most considerable branches of his family is termed *Puráwat*, descendants of PURU, a son of UDAYA SINHA, from whom *Chitóre* was wrested by Akber. His stock must have been pretty numerous when Sir Thomas there saw young Kurrin (*Caran*), the heir apparent of *Udayapur*, in whose praise he is so lavish: "Here we have (says he in a letter to the Archbishop of Canterbury) the true descendant of Porus, a prince, in the midst of the Mogul dominions, and who has never been conquered." The latter point is correct: they had often been defeated; not a city left in the plains, not a house to shelter them; but to that period they never had been subdued.

Like the Carthaginian of old, swearing young Hannibal at the altar to eternal hatred to the Romans, so did the noble PRATÁPA SINHA, the opponent of AKBER, in his last moments, make his son AMARA swear, not hatred, but eternal war, and never to know the luxury of a roof over his head, until *Chitóre* should be regained. He even commanded the nobles to withdraw their allegiance, if this, his last command, was disobeyed, and to set up another branch of the family. Temporary success, and consequent repose, made AMARA forget the injunction; he erected a mansion‡ on the banks of the *Paisholah* lake at *Udayapur*; and amongst its garniture, some splendid mirrors of European fabric from Surat. The nobles began to follow his example, though *Chitóre*, their ancient capital, was still in the hands of the foe. Recollecting the injunctions of PRATÁPA (a name they yet love to dwell on), the *Salúmbra* chief, the first of the nobles, convened his brethren; and in a body they expostulated with their prince, insisting that he should immediately relinquish the abode of luxury for the field. Not meeting with compliance, the chieftain seized the marble ornament

* Eclaircissement, p. 177.

† See note D.

‡ Still pointed out.

which keeps down the carpet, and dashed it against the splendid mirror. Rage was unavailing; the patriot chief called for his prince's steed, and compelled him to mount. A flood of tears succeeded the indignity; which were allowed to flow without any signs of sympathy by the stern chief: when, suddenly, a nobler sentiment came to mind; he bowed and thanked the *Salúmbra* chief, and, drawing his sword, told him to lead the way. That very day, they stormed and took *Untáld*.* I shall be excused the notice of this anecdote, as it shews the character of the people, and warrants the praise which the ambassador of England bestowed. Such men could not be conquered!

Yet, with every wish, I could never trace the connection of the *Ráná*'s family to the Porus of Alexander; though his ancestor, when first attacked by the Muhammedans, had "eighty-four kings assembled within his walls, for the defence of *Chútóre*." The six hundred of the *Powár* must have been a Hindu exaggeration.

The letter to Augustus was written in the Greek character; and Bayer's authority, Nicolas of Damascus,† says it was so, and he had seen it. Considerable traffic was carried on by them in those days; and Greek merchants were settled in various parts of the coasts. The personage in the suite of the ambassador, who voluntarily ended his days at Athens on the pyre, was most probably a *Jaina*.‡

ABUL FAZIL's sketch of the *Prámára* dynasty, in the institutes of AKBER, is too imperfect to be of the slightest use; and is the worst of his many indifferent genealogies.

Avantí and *Dháránagari* were the chief seats of *Prámára* power. It extended south, however, of the *Nermaddá*; and comprehended all Central and Western India, or what is erroneously termed *Rajputánd*.

The Indus, and *Setlej* or *Garah*, were its western limits. Many of the traditionary couplets in India contain historical facts. That which records

* A fortress about twenty miles east of the pass which conducts into the valley of *Udayapur*.

† *Historia Regni Græcorum Bactriana*, p. 109. "Tanto autem post Eucratidem tempore, cum ad Cæsarem Augustum a Pandione Poroque Indiæ regibus legati venirent, Nicolaus Damascenus, qui cum iis Antiochiæ ad Daphnem egit, testatur habuisse eos, epistolam Græcam in Diphthera Scriptam, quæ significavit, quod Porus sex centorum regum princeps cum scripserit."

‡ See Note E.

the extent of sway of the various *Prámára* branches in the north-west regions of *Maru-s't'hali** is very correct. It contains the names of the chiefs who founded and ruled over its nine divisions,† or places of strength.

The descendants of some among them still occupy the same places : as the *Soda* prince of *Dhát* in the Desert, of which *Amaracut'a* is the capital. He has the title of *Ráná*. It was his ancestor who was killed by JELÁLUDDÍN, in his flight into India from the Great JANGÍZ.

Arbuda or *A'bú* is, however, the cradle where the *Prámára* was at least regenerated. On this sacred mount I have seen the statues of the first and of the last of its independent princes.

That of the first, *A'rpál* (*A'dipála*), shooting at *Bhainsásur* (*Mahishásura*), is a marble statue nearly four feet in height, standing on the edge of the *Mandácana cund* or fountain. He has just shot his arrow, which has pierced three of those monsters, who are feigned to have drained the fountain of its waters. These are modern representations of the fabulous monsters, (the old having fallen down), and are poorly executed in black slate stone ; but the figure of *A'rpál*‡ is far superior to any thing they could execute in these days. A few indistinct words were engraven on the pedestal ; but no date. There cannot be a doubt, however, of its high antiquity. It was too sacred a relict to think of removing it from the spot whence it derived its chief value.

That of the last of the *Prámáras*, not 700 years old, represents DHÁ-RÁBARSA, the last independent prince of *A'bú*, supplicating the offended *Patléśwara* § to pardon his sacrilege, and restore his kingdom, which fell to KÚTEBUDDÍN. He was the last of his line, called Daraparissa by Ferishta :

* Deserts : literally Region of Death. J. T.

Maru desert, and *s't'hali* dry land. *Maru* is derived from *mṛ* to die : a region where one dies. H.T.C.

† 1 *Arbuda* or *Abú*.

2 *Parkar* in the desert.

3 *Jaléndra* or *Jalore*.

4 *Dhát* or *Amaracut'a*.

5 *Mandáwar* (near Jódhpur.)

6 *Púgal* (N. W. of Bikanér.)

7 *Khairádu* (in Guzzarat.)

8 *Dhár* and *Avantí*.

9 *Lódarwa* (ancient capital before Jesalmér was built.)

‡ *A'r-pál* or *A'di-pála*, i. e. the first *Pála* : which may be further translated the first fostered, or first born.

§ The Lord of the infernal regions.

who makes honourable mention of him, for his noble resistance to the Imperial Legions. This branch of the *Prámáras*, probably held *A' bú* and its dependances as a fief of *Dhár* ; and, as the latter lost importance, *A' bú* maintained itself independent, or in a state of vassalage, alternately to the Balhara (*Ballabhi-raï*) sovereigns, or to the kings of Dehli.

Thus *JAIT* and *SULAKHA*, the ancestors of *DHÁRÁBARSA*, were extricated from subservience to the *Ballabhi-raïs*, only to grace the array of *PIRTHWÍ-RÁJA*, who married the daughter of *JAIT*, and bestowed on him the office of *Prad'hán* ;* and both lost their lives in his service. The death of *SULAKHA†* is mentioned in my former paper. The Black Castle of the *Prámáras*, built of immense blocks of granite, grey with lichen, perched on a pinnacle of this noble mountain, is a majestic ruin. The gateway (arched, if my memory does not betray me,) is yet nearly perfect, flanked by enormous massive towers. The Palmyra has taken root in its deserted court, and flutters its huge leaves, where all is silent, save the screams of the peacock.

As I passed through the portal, the devotion of *SULAKHA* was forcibly brought to mind ; and I had but to ascend a few steps, and look from the ruined parapet, to view *A'r-pál*, the founder, shooting *Bhainsásur*. At the base of the western face of the stupendous Arabullah chain, I was so fortunate as to discover an ancient city of this race, called *Chandravati*, which has long been the haunt of wild beasts. From its ready formed materials, *Ahmedabad* arose : which accounts for the Hindu style of architecture in this city. I have an inscription, 600 years old, which mentions *Chandravati* ; but it was of little interest, till I discovered the ruin itself, about fourteen miles east of *A' bú*. The town is mentioned in the *Bhója Charitra*, as will be seen. It is in these stupendous ranges where search should be made for ancient remains. In such, now inhabited by wild beasts, I have discovered places once the abode of crowned heads.

There is little doubt that the *Prámára* was the first race which succeeded to the great power possessed by the *Yádas*.

* Chief Minister.

† Orthography and pronunciation cannot be strictly attended to, when there is a variety of information which bears on family history : for the genealogists and poets, in the vernacular dialects, have no certain standard themselves, but shorten or lengthen names according to the metre, *Silakh*, *Sulakh*, or *Sulakhan* : for each and all are but corrupt contractions of the compound epithet *Sulacshana* " of good qualities."

Imperfectly as we can trace this extent of power, yet we can discover, in no other succeeding dynasty, the like. The sovereigns of *Nehrwala Pattan* were rich and powerful; and, for three reigns, their authority extended over eighteen different states, reduced by them to dependence. It was at this period El Edrisi visited that country, and he repeats what had already been told by the "travellers," of the ninth century, concerning the "Balhara" kings, though the dynasty had changed from the *Chaura* to *Solanki* tribes. The *Tuár* dynasty, for near four hundred years (from the eighth to the twelfth century), exercised extensive sovereignty, in which they must have often clashed with the *Balharas*; whose power was at the full in the same period; and each rose on the downfall of the *Prámára*. It is a singular fact, that scions of old dynasties were forming new kingdoms in various parts of India, about the very time that the religion of Muhammed was moving eastward: for the arms of WÁLID were simultaneously exhibited in *Khorasán*, on the waters of the Indus, and in Spain, towards the end of the first century of the Hejira; and about the same time, from A.D. 750 to 800, various new dynasties were planted: *Dehli* by a branch of the *Tuár* line; *Pattan* (*Nehrwala*) by the *Chauras*; *Chitóre* by the *Ránds*; and, not long after, *Canwajja* (*Canouj*), by the Rahtore. It is from the first century of *Vicramáditya*, to these new establishments, we are most in want of information: and all that we yet have to fill up these seven centuries, is little more than a string of names. Even such is seized with avidity, where nothing before was forthcoming. It is by neglecting nothing, however slight or isolated the fragment, we may fill up eventually some of these blanks: but to be of use, the search must be extensive. I have more than once found an old couplet, borne in the memory, serve as a clue to the establishment of a valuable and useful fact, which could not else have been applicable.

The bard CHAND describes the dynasties, enjoying sovereignty when he writes, as having originally emanated in grants from the *Prámára*, of whom their ancestors appear to have held in capite. It forms an episode in the relation of the battle between PRIT'HWIRÁJA and the monarch of *Canwajja*.

In the heat of action, after the Lord of Dehli had cut to pieces every thing which opposed him, he is encountered by the body guard of JAYACHAND, which consists of one thousand *Rájputs*, of whom a very animated description is afforded. Struck with their appearance, the *Chúhamána* sovereign asks 'who they are?' which serves as a theme for the bard, and yields us comparatively important historical information at the same time.

Like the knights of St. John at Jerusalem, these heroes were devoted to celibacy; and lived as ascetics in the depths of the forests where they had their establishments. Their garb is singular: for not only have they the plume of the peacock (*mór*), as an ornament on their helms; but their bucklers are described as bearing its impress burnished on them, and the housings of their steeds. The war shell, or conch, in those days always a part of a warrior's equipment; and from which, old poems mention their always blowing a blast, before combat, or after victory. The episode is very animated in the original; and I shall venture to submit an extract from my defective version, which may be listened to from curiosity.

EXTRACT.

“Who are those, said PRITHÍ-RÁJ, in the guise of the recluse? Those, replied CHAND, enjoy the blessing of NÁRED! One thousand warriors of unspotted race served the prince of *Tailang*, equal to a million in arms. A thousand shells they sounded on the banks of Ocean, their abode. Like the thunderbolt is their soul: their devotion to the spirit alone, each the purest of the tribe of *Rájaputra*.

“When the *Prámára* of *Tailang* took sanctuary with the creator, to the thirty-six tribes he made gifts of land. To *Kehar* he gave *Katair*; to *Rāi Pahār*, the coasts of Sind: *Rāma Prámār Tailang* made the grant; and to these, the forest lands. *Pattan* he gave to the *Chaurás*; *Sámbar* to the *Choháns*; and *Canwaj* to the *Khamdhaj*; *Már-dés* to the *Parihárs*; *Sorat'h* to the *Yádavas*; *Dakhin* to the *Jawala*; and *Kuch* to the *Chárans*.

“Twisted in their braided locks is the peacock's plume. Each sounded his shell. Earth trembled, the firmament rolled, dismay seized the three worlds, clouds of dust formed a canopy over the head of JAYACHAND. To each warrior of the shell, he gave a sword. A peal was rung, which shook *Suméru* with affright: their station the person of their lord, this day they had to draw their swords in his defence. On one side they rehearse the praise of their prince; the leaders of *Dehli*, the renown of PRITHÍ-RÁJ.”

It was for historical and geographical fragments like these, that I had read to me a great part of the works of the bard.

At the period when that distribution was made, the *Prámára* well merited the title which CHAND bestows on him, of *Chakwa*, (*Chacravartí*) or paramount Lord ; for, not only was all that immense space, described in my former paper as *Hindusthan*, subject to him, but a great part of the *Dakhin*. The grant is mentioned as (*dána*) gift ; not specific enough for a grant on the tenure of service.

PRĪT'HWÍRÁJA made many conquests. He left the countries to the conquered, but exacted submissions, in treaties, in which subservience was the chief stipulation, such as mark the connexion with their descendants and the British government of India. Many of his hundred *Sáwants*, or leaders, were thus ; as the *Parihára* of Mandówar ; JAIT and SILAKH of *A'bu* ; the *Dahima* of Biana ; the *Ták* of Asér ; the *Yádava* of *Surdshtra*, even to the prince of *Gówal-cund*, or Golconda. It was a feudal association of the first magnitude, such as existed in the East from the days of Darius and his Satrapies, to the twenty-two Subahs of Akber. Alexander pursued the same system, and entered into their mode of accepting service and homage by delivering a banner to the conquered prince, returning his dominions for service. The kings of Dehli followed this course. The princes of *Mewar* did so. Each nation has its flag and armorial bearings ; the *Ránás*, a golden radiated sun on a crimson field ; *Ambere*, the *Pancharanga*, or five-coloured banner ; *Chandéru* had a lion (red), on a field argent ; and so on.

Richardson's* ideas, that the grand outlines of the feudal system came from the East, might have been received with more attention had he been enabled to detail more of the minutiae of it.

But I must return to the subject of the *Prámáras*. Of the different works, or remnants of those which relate to this family, are the *Vicrama-charitra*, and *Vicrama-vilása* ; the *Vaitála panchavinsati*, familiarly known, and which is a mere collection of fables. The *Bhója-charitra* and *Bhója-prabandha*, as they now exist, are far from possessing much value ; yet, from the first of these, something may be gleaned, and it is of interest as recording the same names of princes, and in the same order of succession, as my inscriptions, on copper and marble. The few historical facts, separated from the chaff, are worthy of preservation from the testimony of their accuracy yielded by these less perishable records.

The *Bhója-charitra* (which, with the *Bhója-prabandha*, I present to the

* Dissertation prefixed to Persian Dictionary.

Society) is written in *Sanscrit* by RĀJA-VALLABHA the disciple of MAHĪ TILACA SŪRI, a priest of the *Dharma ghōsha gach'ha*, belonging to the *Jaina* sect. He is also the author of the *Bhōja-Prabandha*.* When and where he wrote, though not specified, may be presumed to have been at *Dhārānagarī*, while Rājā BHŌJA was still alive.*

The first canto contains an account of the adoption of MUNJA, and the birth of BHŌJA; with the conversion of DHANA-PĀLA to the *Jaina* faith. DHANA-PĀLA was the son of the celebrated VARARUCHĪ, one of the distinguished wise men at BHŌJA's court, and was given for adoption, in consequence of a vow, to the *Jaina* priest, SIDDHA SĒNA A'CHĀRYA. VARARUCHĪ became a most distinguished character for wisdom: and is probably the *Dhanwantari*, one of the nine gems of *Dhār*. RĀJA BHŌJA was himself in secret a proselyte to the *Jaina* doctrines; as were many of the princes of that and the preceding age: particularly the dynasty of *Nehrwala*, which is mentioned by El Edrisi. The little, which we know of the *Parihāra* dynasty, mentions its princes making profession of that religion: and certainly, in their ancient and now ruined capital *Mandōdri*,† the few temples left by the Muhammedans are of *Jaina* structure.

SINDHU-RĀJA was Lord of *Dhārānagarī*. He had no offspring. Accident led him to find the child MUNJA,§ whom he adopted.

Abul Fazil, who industriously made use of these historical fragments in his *Institutes of Akbar*, says, the foundling was discovered in a field of *Munja*, whence his name.¶

SINDHU had a son, after this, who was named SIND'HULA: but the great talents of the adopted child maintained the priority in the affections of SIND'HU. It is necessary to repeat the story which determined SIND'HU to resign the sceptre of *Dhārā* and *Avantī* to MUNJA; because it introduces the name of his minister, who is mentioned in the most valuable of the inscriptions, that on marble, from the ancient fortress of *Madhucara-garh*.

* See Note F.

† May not the fable of his metamorphosis, and resuming his shape, refer to his adoption of the *Jaina* doctrines?

‡ Four miles N. E. of *Jódhpur*, the present capital of *Marwār*.

§ See Note G.

¶ See Note H.

One day SIND'HU entered suddenly the apartments of MUNJA, for the purpose of communicating his intentions in his favour. The young princess of MUNJA was with him; but, hearing the king's approach, he hid her under the bed. Supposing they were alone, SIND'HU revealed his intentions. As soon as he retired, MUNJA shewed, says the author, "that want of feeling, without which no man can govern a kingdom," and effectually prevented her revealing the secret, by cutting off her head.* The noise brought the old chief SIND'HU back, who was not only satisfied with his explanation, but determined to hasten his abdication. Communicating his intentions to his minister, RUDRÁDITYA,† he convened his chiefs and officers, declared his intentions, and proceeded to the coronation of MUNJA, whom he commanded them henceforth to acknowledge. SIND'HU retired to the *Dakhin*, recommending his son SINDHULA to the protection of MUNJA. An incident, not worth repeating, roused the jealousy of MUNJA, who blinded the son of his benefactor.

BHÓJA was the son of SIND'HULA, but the astrologers pronouncing that his horoscope indicated succession to the throne of *Dhárá*, a sufficient excuse was afforded to MUNJA, to add a murder to the list of his crimes. The execution of BHÓJA was commanded; but the person, who was entrusted with the decree, relenting on seeing the youth and beauty of the victim, revealed his orders, and concealed him. He, however, reported the deed as performed, to MUNJA; giving him a couplet written by BHÓJA, with his own blood.‡ Remorse succeeded to fear and jealousy, and he lamented, with unceasing grief, the deed he had commanded. But when the preservation of the young prince was disclosed, joy succeeded despair, generosity instead of resentment against the child's preserver; and he determined to make amends to the offspring of his benefactor. He forthwith abandoned the throne of *Dháránagari* to BHÓJA, and, at the head of a large army, determined to conquer new possessions for himself in the

* See note I.

† Which name appears on the *Madhucara-garh* marble.—J.T.

RUDRA'DITYA was son of SIVA'DITYA the minister of RA'JA SIND'HU; and was appointed to succeed his father on the accession of MUNJA: who then delivered to him the seal of office. *Bh. Ch.* 1. 13. and 50.—H.T.C.

‡ It is preserved by Abul Fazil.

south ; but upon coming to action with a prince there, he was defeated, and eventually made prisoner. He is stated to have lost the battle by a stratagem of his opponent, who strewed the ground with crow feet* made of iron.

MUNJA, defeated, and a fugitive, took refuge in the house of a cowherd, whose dame was cursing her fate at the milk having curdled ; and he announced himself by his misfortunes. “ Silence your grief, woman, I was yesterday RÁJA MUNJA, Lord of 70,000 men ; now compelled to ask assistance of one like you, and these milk-fed clowns.” (meaning her husband and sons). But this indiscretion cost him his liberty. They seized the enemy of their prince, and conveyed him to prison ; and captivity for life was the sentence pronounced on the ex-prince of *Dháránagarí*. Shut up in a tower, one female slave was all the courtly train he had.

BHÓJA was grateful enough to attempt his liberation : and contrived to have communicated to him his intentions, by a mine conducted to the foot of the tower. The female attendant saw his joy ; and the affection he had for her made him impart to her the secret, and entreat her to be the partner of his flight. She promised.—The moment arrived.—The earth opened to his liberation at his feet below, but at the same moment his foes appeared, led by the female of whom he so imprudently made a confidante. These pulled him by the hair above, those below by the feet ; and in this struggle, the unfortunate MUNJA desired he might be left to his fate and captivity. This generous effort of RÁJA BHÓJA increased the miseries of MUNJA. His enemy refined on cruelty, made him go the rounds of the city, and obtain his scanty pittance of food by begging from door to door. One day, having made his daily perambulation without obtaining even the humblest dole, he stood at the door of a baker’s house, who recognized the fallen monarch, and wept at the sight. He commanded his wife to give him one of the cakes frying in butter, but the prudent wife broke it in two, and gave him but half. The famished prince greedily eyed the scanty gift, and, as it continued dripping, he thus apostrophized it : “ Do you even shed tears at being thus broken by a woman’s hand ; so did it fare with RÁMA ; so did it with BHARTRĪHARI ; and so with RÁJA MUNJA.”

* See note K.

Having thus, for some time, been made a public spectacle, his sorrows were ended by being nailed on a cross.

Such is the reported end of MUNJA.

In the *Cumára-Pála-Charitra* (of which I have made a similar use, as of the *Bhója-Charitra*), a work of some interest, written in the twelfth century, by SAILUG SÚRI A'CHÁRYA, on the dynasties of *Pattan Nehrwala*, I found an incident related, which is deserving of notice in the paucity of historical facts and dates. It is there related, that DURLABHA of *Pattan*, who had resigned his throne to his son BHÍMA, visited MUNJA, in his way to *Gaya*, to perform pilgrimage.

Now this was precisely twelve years after the conquest of Guzzerat, by MAHMÚD of *Ghizni*, and the dethronement of its prince, CHÁÖND *Sólankí*. That event occurred in Samvat 1067, or A.D. 1011; to this add the year of DURLABHA's abdication; $1011+12=1023$, A. D. or Samvat 1079.

We shall see presently how this evidence is borne out by the inscriptions; though I have others of the *Sólankí* race, to have corrected these annals, if requisite.

Another synchronism is established by the same authority. The celebrated SIDDHA RÁYA JAYA SINHA of *Pattan* conquered the *Prámára* territories, took the capital, and their prince NARA-VARMA prisoner. This is the NARA-VARMA of our inscriptions, the son of UDAYÁDITYA, and grandson of BHÓJA. JAYA SINHA, one of the most celebrated and powerful princes since the time of VICRAMÁDITYA, ruled from *Samvat* 1150, to *Samvat* 1201. Our inscription recording the grant is by the son of NARA-VARMA dated 1191.*

JAG-DÉÓ (YAJNYADÉVA) *Prámára* remained twelve years in the service of SIDDHA RÁYA. His name is proverbial throughout *Rājast'hán* for fidelity and honour; and his offering of his own head at the shrine of the Indian Proserpine or Calligenia, is well known to every *Rājaput*.

I shall now place in one point of view, the three inscriptions and their corroborations, from the *Sólankí* history. I could easily add further proof, if it were requisite. But I shall reserve inscriptions of other dynasties, the *Cháhamána*, *Grahilote*, and *Yadu-Bhatti*, for a future

* The grant bears date of Samvat 1200, confirming a prior grant in 1191.—H.T.C.

paper, in which I shall endeavour to combine the various information of this period.

AUTHORITIES.

| Ujjayani Plates. | Madhucara-ghar marble. | Cumúra-pála-charitra. | Bhója-charitra. | General Result. |
|--|--|---|-------------------------------|---------------------------------|
| | | | 1. SINDHU | 1. SINDHU |
| | SINDHULA | DURLABHA S. 1079 abdicated <i>Pattan</i> , and visited MUNJA. | 2. { MUNJA and SINDHULA | 2. { MUNJA † and SINDHULA |
| | BHÓJA | | 3. BHÓJA | 3. BHO'JA |
| UDAYA' DITYA | UDAYA' DITYA | | | 4. UDAYA'DITYA |
| NARA-VARMA died A. D. 1134, S. 1190. | NARA-VARMA A. D. 1108 Samvat 1164. | SIDDHA RA'YA JAYA SINHA reign- ed Samvat 1150 to 1201; took NARA- VARMA prisoner. | | 5. NARA-VARMA |
| YAS'OVARMA,* 1191 Samvat. | | | | 6. YAS'OVARMA |

I have met with other grants of this family, in the centre of India, about the ancient city of *Biláspur*; but it would only lead to confusion, to mix them up with this.

It would be occupying too much time further to quote from these allegorical stories of the *Bhója-Charitra*, though from the fourth and the last cantos,† historical facts may be extracted. They are all mere vehicles for conveying some particular doctrines, or embodying moral truths under the guise peculiar to the Eastern taste of allegory.

The fourth canto rewarded my notice, by the mere mention of the old city of *Chandravati*, then ruled by CHANDRAS'ÉNA, probably a branch of BHÓJA's family. The story is exactly in their taste.

A *Yógi*, one of the roaming tribe of Gymnosophists, with which India always abounded, though evidently more of the Epicurean than the Cynic, had previously been a thief, and had undergone the most disgraceful of all punishments, being exposed through the streets on an ass; by command

* See Note L.

† See Note M.

‡ See Note N.

of the king, against whom he therefore vowed deadly revenge. He appears to have been a disciple of the sect, described by Gibbon,* “ who converted the study of philosophy into that of magic, attempted to explore the secrets of the invisible world, claimed familiar intercourse with demons and spirits, and pretended that they possessed the secret of disengaging the soul from its corporeal prison.” The *Yógi* learned this art in that grand school for magic, *Cashmíra*. He could at pleasure effect this interchangeable metempsychosis. He commanded the soul of the ill-starred *Bhója* to limit its powers within the frame of a parrot, while he, so soon as he animated the frame of the prince of *Dhára*, issued his first mandate, to slay all the parrots in his dominions. The now feathered monarch took wing to the forests of *Chandravati*, and was caught by a *Palinda*.†

The *Bhilla* carried the bird, which retained the faculty of speech, to *Rāja Chandraséna*; with whose daughter the parrot became a favourite. The captive related his metamorphosis, and by stratagem induced the *Yógi* king to come suitor for her hand: when he was slain, and *Bhója* resumed his shape and kingdom.

If any historical fact is meant under this allegory, it would probably be that an invader from the north despoiled *Bhója* of his kingdom, that he fled in disguise to the wilds, and was carried from his concealment by the wild tribes; and finally, through the daughter of *Chandraséna*, obtained liberty and aid to regain his kingdom. *Bhója* lived in the very period of trouble, between *Maḥmūd*'s invasion, and the final conquest of India by *Shahábuddín*.

The last story is of a similar nature, which serves to shew the *Jaina* cosmogony; a tirade on the Rights of Sanctuary, in a dialogue between a monkey and a lion, in which the long-armed beast delivers some wholesome maxims; and a story, which is meant to shew the superior intellect of the sage *Vararuchi*. These are all episodes in the adventures of *Déva-rāja*, and *Vach-rāja* ‡ the sons of *Bhója*, who were banished at the early age of nine and seven, for being boisterous and noisy, and disturbing the old man's rest. Their first adventure is on the sea-coast, where they fall in with a merchant, and go to sea with him. Their vessel is held stationary on the

* Vol. I. p. 182.

† See Note O.

‡ See Note P.

ocean by magnetic or other attractive influence; and DÉVA-RÁJA descends into the deep to discover the cause, and finds a submarine temple, dedicated to 'ADINÁT'HA, and a second Circe, the priestess of worship.

With her he enters into conversation, and she relates a long story, of the first created A'DI NÁT'HA, the first Lord; of his two sons, BHARATA, who got the kingdom of *Bharata-Khaṇḍa* and capital *Ayódhya*, and BÁHUBALA, or "strong-armed," who wandered forth. With this the *Jaina* genealogies always commence.

For some improper familiarity, this Nereid consumes DÉVA-RÁJA to ashes; but somehow he gets translated to the abode of INDRA, who compassionately restores his shape, and sends him back to earth, and punishes the sea-nymph by giving her a terrestrial form. She finds her way to the *Prámára's* capital, and becomes the wife of BHÓJA: her name was BHÁN-UMATÍ; and on her account, afterwards, the sage VARARUCHI falls into disgrace.

The sons, after much wandering, find their way back to *Dhára*. BHÓJA receives them with affection, and gives the elder the title of *Yuvarāja*, a title bestowed on those princes, who are associated to the empire, and designated as successors to the throne. This was very common in ancient, and far from uncommon in modern, times. Satiety, or any one in the range of the passions, might lead to it. The dangers, they said, to eternal welfare of sovereigns, made it a common thing with them, having tasted the pleasures and pains of empire, to abdicate and to compound with Heaven in time, by pilgrimage and alms. I have heard a prince (the *Ráná* of *Udayapur*), one of the best informed and best read, say of himself and all who wore the diadem, that they were "*Naraca-ca-putra*," children of hell, for let them do what they could, they sanctioned injustice and a dire host of evils. Sickness, accordingly, to an Asiatic prince, is a holiday to all those "who extend the palm."

I need add no more from the *Charitra*, and my imperfect analysis of its contents; and here I shall conclude my remarks on the *Prámáras*.

“ *Substance of an Inscription from Madhucara-ghar, in Haroutâ.*

“ May the form of the blue-necked God take up his abode in my bosom ! and no other word pass my throat but ‘ blue-neck.’ *

“ The rays emitted from the sparkling gems, in the diadems of the heads of the earth, of each mighty crown of his race, and the flash from the emeralds encircling their breasts, fall on the lotus feet of *Rājā SINDHULA*. His enemies, the mountain † lords, he reduced to dust.

“ Of his body was *BHÓJA*, who plundered the wives of his foe ; who, to his enemies, was like fire to a forest of dried leaves. After him was *Rājā UDAYADITYA* ; and when he set, ‡ *NARAVARMA* arose, who by the strength of his own arms filled his coffers with the riches of victory.

“ In the *Sástras*, the wisdom of the minister *RUDRÁDITYA* expanded like the full-blown flower : a name well known on the curtain of the earth.

“ From him was born the learned *MAHÁDÉVA* ; and from him *SRI HARA*, who increased the renown of his prince, and who constructed with fair wealth a temple to *SIVA*, adjoining that of his prince. By this have I gained the fruits of my present form, and, with great skill, made this edifice. Between the extremity of the *Dakhin* and *Udíchya dés*, § at the abode (*st'hán*) of *Banj*, || with my own fortune, on the eclipse of the sun, ¶ I have erected this temple at the expence of one lack and a quarter of *Dirbs*. **

“ On the full moon of *Pausha*, Samvat 1164.” ††

* *Nilakánt'ha*, one of the titles of *MAHA'DÉVA*.

† *Gir-é'sa*, the chiefs of Hill tribes.

‡ This is a play upon the name : *Asta*, setting of a planet, contrasted with *Udaya*, rise of a planet.

§ The highland, or plateau, in Central India, seems to have borne this name.—J.T.

Udíchya dés'a signifies Northern region. ‘ Between the extremity of the *Dacshin'd* and *Udíchya-aés'a*.’ would signify midway between North and South. As an appellation, *Udíchya* is ‘ the country north and west of the river *Saraswali*,’ emphatically termed the Northern Region. Central India is *Madhya dés'a*, the Middle Region.—H.T.C.

|| The name *Madhu-kar-garh* may have been subsequently given to it.—J.T.

¶ It does not appear from any thing here said, how long before the date of the inscription this eclipse occurred ; a solar eclipse visible in India did happen in June 1108.—H.T.C.

** A very common name for an ancient coin. value unknown.—J.T.

†† A.D. 1108.—J.T.

NOTES

BY MR. COLEBROOKE.

(A.) THE translations presented to the Society by Major Tod, having been made through the medium of an interpreter, using an intermediate language, I have availed myself of the opportunity, which the original inscriptions on copper offered, for re-examining them; and translating them anew. (See following Essay.)

The copy, which Major Tod procured, of the inscription on marble at *Madhucara-ghar*, having been mislaid, there has been no opportunity of comparing with it the foregoing translation, made by him through the medium of the *Hindi* language, with the assistance of a learned native. It may be presumed, that the general scope of the inscription is correctly rendered.

(B.) *Aricésari*, in the inscription in question, is the name, not the title, of the prince: its etymology, as is intimated in Sir William Jones's translation of the inscription, is from *Ari*, foe; and *césari*, lion: a lion, among foes.

(C.) DÉVA-PÁLA-DÉVA is the prince, named in the grant engraved on copper, found in the ruins of *Mongtr*.—See *As. Res.* Vol. 1, p. 126. He is supposed to be the same with the *Srī* DÉVA-PÁLA, named in the inscription on the pillar at Buddal. (*Ib.* p. 134.) The tribes of *Lásata*, and *Bhóta*, as well as *Hun*, are mentioned among his subjects, with the tribes of *Gaura*, *Malava*, *Carnáta*, &c. He was therefore sovereign of Thibet and Bootan, as well as of Hindusthan, Bengal, and the Dekhin. It was probably in Thibet that he encountered the *Huns*, and reduced them to subjection.

(D.) *Paurhá*, from the Sanscrit *prauḍha*, signifies strong; *paurháhi*, strength. *Paurusha*, from *purusha*, man, is manliness.

(E.) Or perhaps an orthodox Hindu, following the precepts of the *Véda*, which sanctions religious suicide by cremation to accelerate the attainment of bliss. CUMÁRILA-BHATTA, the great champion of orthodoxy, and insti-

gator of an exterminating persecution of heretics (*Bauddhas and Jainas*), ended his own life by committing himself to the flames (Wilson's Sansc. Dict. Pref. p. xix.)

(F.) The epigraph of the *Bhója-prabandha*, according to most copies of it, names BALLÁLA, as the author. But, in some copies, the name of VALLABHA appears. Mr. Wilson considers both to have been by several centuries posterior to RÁJÁ BHÓJA. (Pref. to Sansc. Dict. p. viii.)

It is not altogether likely that the *Bhója-charitra* and *Bhója-prabandha* should have been works of the same author. The discrepancies are too great, to have come from the same pen.

According to the *Bhója-charitra*, MUNJA was a supposititious child, and older by five years than SINDHULA ; whose father SINDHU abdicated in favour of MUNJA, after disclosing to him his supposititious birth, and recommending SINDHULA to his kindness : regardless of which, MUNJA put out SINDHULA's eyes, and afterwards practised against the life of his son, BHÓJA. But the *Bhója-prabandha* makes MUNJA to have been younger brother of SINDHULA, who abdicated in his favour, recommending his son BHÓJA to his protection. They differ as widely in many other particulars ; scarcely agreeing in any point, besides the reason of MUNJA's jealousy of BHÓJA, which was an astrologer's prediction that the young prince was destined to reign, and for a very long period (55 years 7 months 3 days); the circumstance of BHÓJA's writing to the tyrant with his own blood ; and the subsequent repentance and abdication of MUNJA.

The astrologer's prediction is given in precisely the same words in both works. It is the foundation on which that duration is ordinarily assigned to the reign of BHÓJA : and not improbably the tale itself is grounded upon a true tradition, that eventually such was the duration of the reign of BHÓJA.

" Fifty-five years, seven months, and three days, the southern tract, together with *Gauḍa*, will be possessed by BHÓJA RÁJA."*

The number is erroneously given by Col. Wilford, quoting Col. Mackenzie, for the tradition concerning it, prevalent in the Dekhin. (As. Res. ix. 157.)

(G.) Upon a hunting excursion, as SINDHU was taking a solitary walk on the banks of a river, he found an infant lying in a clump of (*Munja*) grass.

* *Bhója charitra*, l. 88. *Bhója-prabandha*, 6.

Pleased with the child's beauty, he took him to his wife, RETNÁVALÍ; who was no less surprised; and with his sanction, she gave out that a child was born of a concealed pregnancy; and, her bosom becoming by force of sentiment filled with milk, she suckled the infant: and he passed for the king's own son. *Bh. Ch. 1. 14-22.*

(H.) Saccharum Munja; a sort of grass, from the fibres of which, cordage is made: and especially the Brahmenical string, or triple thread worn by *Bráhmens*.

The *Bhója-charitra* assigns the same reason: viz. that the child was found in a clump of *Munja* grass. *Bh. Ch. 1. 24.*

He was not regularly adopted, but taken as a supposititious child. *Ib.*

(I.) When the king had left the apartment, MUNJA bethought himself that "a secret is not safe, which has been heard by six ears:" and dragging the woman from under the bed, cut off her head with his scimitar. The king, hearing the noise, returned; and seeing what had passed, reflected, that "he, who wants sensibility, will guard the prosperity of a realm; and not else." *Bh. Ch. 1. 44-46.*

(K.) *Gòcshura*. Caltrops. *Tribulus lanuginosus*. In India, as in ancient Europe, the implement of war, and the plant from which the idea of it was taken, bear the same name.

(L.) Add his sons: LACSHMÍ VARMA (Samvat 1200), and JAYA VARMA.

(M.) MUNJA appears to have been reigning in *Samvat* 1050: being named by the author of a poem, bearing that date. (See Preface to the Dictionary of *Amera*, p. 3)

(N.) The *Bhója-charitra* is a poem comprising nearly sixteen hundred stanzas (exactly 1592), distributed in five cantos (*prastáva*). BHÓJA's transformation concludes the third canto: his restoration to his human body is told in the fourth.

(O.) Barbarian: speaking none but a barbaric dialect. *Am. Còsh. 2. 10. 21.* In the sequel the same individual is called a *Bhilla*. *Bh. Ch. 599* and 607.

(P.) Written *Vach'ha-rāja*, in the Society's copy of the *Bhója-charitra*. Probably the name should be *Vatsa-rāja*.